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WEEKLY REVIEW.

—Two new Missionaries for the S. P. G., Messrs. Gadney and Hovell, have lately arrived in Bombay, and have been stationed at Kolapore. They are as yet unordained. The Rev. Mr. Williams has been transferred from Kolapore to Ahmednuggur.

—The terrible "Black Hole of Calcutta" has been renewed in Madras, only that the sufferers in this case were Natives. The people of this country have a passion for building little bits of temples, without other outlet than a solitary door, and in one of these pagodas 26 Natives took refuge from a fire that had broken out in a pendal or temporary festive structure erected in front of the temple, fastened themselves in and were then suffocated to death. When the door was burst open by the police, 21 were already dead; two others died subsequently. There they were in imagined safety, alone with the idol in which they trusted. They had fastened themselves in, that the flames might not reach them, but the place itself only needed to be closed to become deadly. There were two apartments in the pagoda, one 10 feet by 5, the other 10 feet by 8. This sad event has created "a profound and painful sensation" among the Native population of Madras, and we cannot wonder at it.

—The *Sunday Magazine* says that people at home are unanimous in their approval of Sir Bartle Frere's Mission to Africa for the suppression of the slave-trade, but thinks the fact that nobody in England has any pecuniary interest in the support of that trade, has something to do with the great difference of public sentiment now on the subject and a few generations ago. It very suggestively asks : "If it were proved that the traffic in drink is doing as much harm as the slave-trade, would there be the same unanimity for its restraint or suppression?" There is abundant evidence that the traffic in drink is as great a curse as the slave-trade, yet those who preach an out-and-out crusade against it are regarded as 'troublers in Israel.' The golden profits outweigh the myriads of lives that are lost and hearts that are broken, through this iniquitous traffic. Meanwhile, there is no reason why we should not give our heartiest sympathies and fervent prayers to the movement for the suppression of the slave-trade. We talk grandly about our nineteenth century, but history has no more harrowing scenes to show us, than those which are exhibited in the glimpses we get of the slave-trade now carried on.

—The number of Protestant Native Christians in all India was stated in our last at 224,161. The number of communicants, it appears, is 52,813. Some unknown proportion of this latter number will give the number of actually converted persons. The number of communicants has more than doubled in ten years. Considerably more than 60,000 out of the 85,430 added to the body of Native Christians in ten years, were of low caste or of aboriginal tribes. The Baptist Society's converts have only increased from 6,472 to 6,508 ; but in the Teloogoo Mission of the American Baptist Society the increase has been from 23 to 6,418. This prodigious increase in that particular Mission leads us to remark that a very common feature of mission work in Southern India is for whole villages to place themselves under instruction, putting away idols, on condition that a school be established and a catechist visit them statedly. We suppose that the occupants of such villages have been included in the above returns. The converts of Chota Nagpore have increased from 2,631 to more than 20,000. Those of the American Board have increased from 7,493 to 8,161, the greater part of these being in Jaffna, Ceylon. The total number of missionaries in India has scarcely increased at all in ten years ; in 1861 there were 478 ; in 1871, 486. As the number of Native agents increases, and especially as these get power with God, there will be less occasion for foreign missionaries in India. We understand that the Allahabad Conference was startled one day by a proposal, made by a Bengalee Christian, that the foreign missionaries should now leave the country ; a proposal, or suggestion, which he next day asked leave to withdraw. The time has certainly not come for this. For the statistics above given we are indebted to the paper read by Rev. Mr. Sherring at the Allahabad Conference. An extract relating to Mission Schools will be found elsewhere.

—T., the *Friend of India* in London, says the Latitudinarians gained a complete victory in the election of Dean Stanley as Vice-Chancellor of Oxford, the election being warmly contested by the low-church party ; and prophesies that the Church of England will be Latitudinarian in about 15 years. "The laymen or quasi-laymen are fanatic on the side of Latitudinarianism." T.'s world is not however the whole world. The people that are really doing most to Christianize England are almost entirely left out of account in the calculations of many a brilliant writer of the day. T. does not believe that the Church of England is likely to be soon disestablished, but he believes that the laity will soon get power in the church : "they are becoming more and more angrily determined to have the control." If this prophecy and this determination be fulfilled, will Bishop Douglas still maintain that the highest duty of every missionary is to obey, absolutely and unquestionably, *The Church?*

—It is with great regret that we hear of the death of Mr. A. D. Fallon, formerly of the Bombay Uncovenanted Service, a gentleman held in high regard by very many who were acquainted with him during the long period of his residence in this country. Mr. Fallon was one of the first to welcome us to the service of Christ in India, on our arrival here, just 25 years ago. He was a consistent Christian, cheerfully giving such time as his pressing duties left him, to the promotion of the Lord's work. For many years he aided the Bombay Tract and Book Society as Treasurer ; and the Free Church (now on the Esplanade) was from the beginning much indebted to his valuable services. Mr. Fallon was very popular in the Native community, and much esteemed for his upright conduct. Since 1862 he has been residing in Scotland, and has been actively engaged in works of faith and love among the destitute ; for some years he has been aiding the Christian Vernacular Education Society in the capacity of local Secretary. Mr. Fallon was in his usual health until January 2nd, when he died suddenly at Edinburgh.

The ingenuity of historians will be tasked to get rid of some terrible blots that belong to the career of Louis Napoleon. There is the frightful carnage of the citizens of Paris in December 1851, and there is the Prussian war in which he brought ruin upon France and upon himself. He has been useful in his day and generation, notwithstanding these things ; the liberation of Italy was a happy fruit of his rivalry with Austria. The greatest mistake of his life was the first act of his Presidency, when he sent an army to restore the Pope ; a mistake that necessitated its own perpetuation for many a long year, in the continued defence of the Vatican by a French army. Prophecy was remarkably fulfilled in this upholding of the woman that sits on seven hills. But this alliance became, by a most striking retribution of divine providence, the means of his own destruction. M. Thiers, the present ruler of France, has recently made some important statements regarding the influences which brought about the Franco-German war, clearly establishing the reluctance of Napoleon III. to engage in that war, and the following extract from the *Bombay Gazette* regarding his statements will show conclusively enough what those influences were :

"This most interesting deposition hardly seems to have attracted any immediate attention from the English papers, with the single exception of the *Pall Mall Gazette*, but it will probably be noticed in the papers by the mail which is announced as we write. We have it before us in the *Journal des Débats* of the 7th December last and in a long Supplement to that paper ; and it is impossible not to admire the wonderful clearness and vigour and the incisive French with which the President of the Republic, then in his seventy-fourth year, gave his long account of the events which preceded the downfall of Napoleon. His deposition is egotistical but not unpleasantly so, and it is difficult not to smile when he begins his deposition by saying 'Je commencerai par le commencement,' and by mentioning that previous to the recent events which have so much distressed France he had

gone into retirement in order to write the last volumes of his History of the Consulate and of the Empire. We are concerned, however, at present, only with what he says in regard to Napoleon's share in the inception and declaration of the Franco-German war. He avers distinctly that when the candidature of the Prince of Hohenzollern for the Spanish throne was brought forward, 'M. Ollivier declared for peace; the Emperor himself was inclined for it; but people said the latter had lost much of his power of will. In fact he was uncertain in his views and would not form a decision until after much hesitation.' It was only what M. Thiers sometimes calls 'les Bonapartistes purs,' and at other times the Court party, who were desirous for war, because they perceived that the dynasty had lost immensely since the battle of Sadowa, and had no longer its former influence in the electoral colleges. M. Thiers himself had no doubt that something should be done to check Prussia, but he did not think France was prepared to move, and he claims the Minister of Foreign Affairs, the Duc de Grammont, as agreeing with Napoleon and Ollivier in being opposed to war. It seems that even Marshal Lebœuf himself was also of the opinion that France was not in a position to go on to war, and M.Thiers says emphatically that he could not understand what influence it was which brought round these personages to a different opinion. That influence, we have no doubt, was partly the secret power of the Roman Church, exercised through the Empress and through other more sinful and more superstitious ladies of the Imperial Court, and the Church can now judge what advantage it has obtained by its movement; but, curiously enough, the extreme revolutionary party was in this instance in accord with the Church, and did all in its power to urge the Emperor on to his fall. M. Thiers himself seems to have been called upon by the Emperor, in a letter delivered through Lebœuf, to resist the war spirit, and yet a short time afterwards the same men 'precipitated the dynasty, and, what was thousands of thousands of times more deplorable, even France herself, into an abyss.'"

Thus we see that Louis Napoleon's alliance with the Pope and his party proved eventually the means of his own downfall, and that of the overthrow of the Pope's temporal dominion. For scarcely had the first battle with Germany been fought when the Italian army was on its march to Rome. God's processes are sometimes long, but they are sure From April 1849 to September 1870 is nearly 21 years, but the connection is obvious. If Louis Napoleon had not truckled to the Papal party he might have been on the throne of France at this day, and his son might have had a good prospect of succeeding him.

A FRIEND has shown us a letter received by him from a missionary in Canton which contains some unusually interesting matter. Not a few of the Chinese who return from Australia and California, come back Christians. In some instances, the home associations and influences choke the word, and they do not continue to honour their profession; but in others, they maintain their profession and exert an influence in favour of the Gospel. The emigrants are chiefly from the "Hoi-peng district," 100 miles S. W. of Canton. We make the following extract from this letter:

"Is there any possession of devils among the people in India now? Do the Natives believe in such a possession? Do any of the missionaries hold to such an opinion? I remember seeing an article on 'possession of people by devils in India,' in some review, 10 or 15 years ago. The writer fully believed in it, and gave some very striking instances.

"The subject has come up in a very striking manner here in the progress of our labours. Several of the Native Christians have, without any previous suggestions, and without the knowledge that anything of the kind had been done by others, been the means of healing those who were regarded by the Chinese as so possessed. These persons were wild and raving maniacs. One man, too dangerous to be at large, was chained to a tree and had a mat shed built over him. The Native Christian went to him, spoke to him and prayed with him, and read the Testament to him. At once he became quiet. The Christian took off his chains and led him to his home, and he has remained sane ever since. As many as fifteen of such cases have occurred, though not all were so violent as this man. Before reading and praying, all idols are removed from the house. One or two of those who were healed returned to the worship of idols, and this has been followed by a return of the evil possession or the disease. A young man who had returned from California (where he had found Christ) has been the means of healing several such cases in Hoi-peng district, where there is, in consequence, quite an interest in hearing of Jesus: and the elder brother and uncle of the young man have ceased from ill-treating him.

"In the North of China there are instances of persons professing to be possessed by the spirit of the idol, and who manifest such violence in conduct and manner as the priests and priestesses of the old heathen oracles of Greece and Rome did. Do you know anything like this now in India?"

Reputed cases of possession are very common in India. The Natives are thoroughly persuaded of the reality of such possessions, and we have seen missionaries who were disposed to believe in their existence. And possession by the spirit of Khundoba or some similar deity, is very common indeed, if we may accept the popular faith in the matter. For ourselves we can much more readily believe that Khundoba or some cognate spirit is in the living person than that he is in the dumb idol.

We are much interested in the above notice of dispossessions effected by prayer and the word of God. These unsophisticated Native Christians find it written in the Bible, that such signs shall follow them that believe; there is no one present to show that it is unreasonable to expect the fulfilment of the promise now; they believe, and expect to see the power of Christ displayed in correspondence with their faith, and they see it. If they had received their knowledge of the Gospel from their parents, they would have received with it the parental interpretation, and would have accepted, as we do in the West, the belief that the promises of supernatural testimony had only reference to the times when the Gospel was first preached. When our fathers came out of Romanism, they thought that the only way of dealing with the pretended miracles of Romanism was to deny that the church of these days had any right to expect such attestation; well, so far they were right, and the same may be said of the church of our days, probably; but the position they took up was that the promises of supernatural testimony were limited in their scope to the first believers. Now the promises have only such value as faith gives them; and as we have all agreed that these particular promises are dead and buried, we cannot of course get any help from them. The missionaries in Canton are, we are told, inquiring into this matter, and we shall be much interested to hear what they have to say regarding it. We hope they will not do according to the Port Royal couplet:

"De par le roi c'est defendu
De faire miracle en ce lieu."

"By order of the king, miracles strictly forbidden in this place."

If any of our readers can tell us, from their own observation, of facts bearing on this subject, we shall be happy to hear from them.

THERE are now in Madagascar 300,000 who have abandoned heathenism and declared themselves Christians. "Most of them," say the missionaries, "have only attended Christian services since 1869, and know very little of the real character of the religion they have adopted. And what are all our instructions among such a mass?" It is important to distinguish between the accessions made to Christianity by reason of providential facilities, and those that are the result of the outpouring of the Spirit. In the former cases, those who embrace Christianity are brought very much into the same attitude as that of the multitudes at home who acknowledge the Bible as God's revelation, and Christ as the only Saviour, but who have never been the subject of a personal change affecting their heart and life. There is one difference, they have not sinned against so much light as these latter have, and are thus in a more hopeful condition. It is of the utmost importance that they should not be allowed to deceive themselves, and that the Gospel should be preached to them with uncompromising fidelity, lest they should take up with the idea, so very natural in the circumstances, that by becoming *adherents* of the true religion, they are sure of salvation. They need to have the requirements of the Gospel explained to them so that they may understand that he only is a disciple of Christ who forsakes all for him, surrenders all to him, subordinates all obligations to the paramount obligation of obedience to Christ. That which is born of the Spirit is spirit, and if any man have not the Spirit of Christ he is none of his. This remark applies to the Koles, Santals, Karens and others in India and Burmah, in whose case no formidable barriers of caste exist, and the change of religion is advantageous in a way that men can naturally appreciate. It is of the utmost importance in the case of all such to present with the greatest distinctness, the actual submission to Christ and reception of him by faith, with the attestation of the Spirit that this has really been done, as alone constituting conversion. There is a tendency with many to rely on simple instruction in religious truths as likely to accomplish what is wanted. Such instruction is most valuable where there is the pre-existent faith and personal acquaintance with Christ; but until this, the aim must simply be to show them the necessity of an immediate reception of Christ as Saviour, Lord and Friend.

There is now a Norwegian Mission in Madagascar, and a large body of Christian men from Norway have gone forth to establish a chain of commercial stations on the coast of Madagascar.

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SATURDAY, JANUARY 18, 1873.

BISHOP DOUGLAS ON INDIAN MISSIONS.

WHAT should a missionary preach? asks the Bishop of Bombay, in his Letter on Indian Missions, already noticed by us. Go preach the Gospel, said the risen Christ; the glad tidings of salvation through the Crucified One. But Bishop Douglas has his own way of answering this:

"A preacher of 'the Gospel of the kingdom' is one who should go out into the highways and hedges to invite man to a social feast, announcing everything as ready. He should not scruple to put himself forward as one sent from Heaven. He should say, 'I come to you full of gifts, which

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may be had for asking, because He for whom I come is no Moses with a law written on hard stone tables, but a giver, 'full of grace and truth.' If you will believe on my Master, I, by His power, will give you, through water, union with His human nature, and thus for yourselves a new nature, involving fellowship with all saints, and, after that, as you become more perfect Christians, I will give you Himself—His Flesh and Blood—as Divine food. At the same time I will give you truth for the enlightenment of your intellect, having from my King all that truth, which He Himself is and gives to man.' Such, as I conceive, is the message which an ambassador from Christ should convey to man, and such the actual grace which by his office is imparted. If, too, he cannot speak thus, and thus impart blessings, what is he but one of the Philosophers? What but a teacher in the schools of more or less truth, not a representative of Him who is the mediator between God and man, not sent by Christ as Christ by the Father?"

Our readers who have the Acts of the Apostles in their hands, will not need that we should make any remarks upon the above. From some of the opinions expressed in this letter we very much fear, however, that the preacher after Bishop Douglas' heart would hardly be able to offer to the Hindus 'fellowship with all saints.' After deeply meditating on John xvii., the Bishop of Bombay draws from it these lessons:

"First, that a true faith in God as come in the flesh has visible union as its necessary product: and, next, that except by this faith, and the union which is its consequence, the world's conversion cannot be achieved. Only by an united body can conversion be effected, because disunion is death, and out of death life cannot come. Only the Catholic Church, and therefore not a mere abstract and divided Christianity, can bring India to the faith of Him Whose Flesh is as real as His Divinity."

Well, where would the unsophisticated Hindu look for an example of Christian unity? To the Church of England? Here is what the Bishop of Bombay says about the state of matters therein:

"The life which is in the Church appears like three rivers, named from three parties, for which litigation has cut sharp and defined channels, squaring by human rules subjects and thoughts which only recognize the freer curves of a spiritual kind of measure. In the Colonies and in the United States these rivers, if they exist at all, exist but as schools, because in these places life is in a state of expansion, and the Church, freely dealing with its own concerns, blends its discords into a harmony. But in England three parties, coming down like three torrents from the mountains, and finding in the narrow valley where they meet barriers which they cannot pass, have nothing else to do but wildly and with loud tumultuous roar to dash against each other, raising up on high a foam which Heaven does not love, and making an angry and confused noise, heard far off, which is a proverb and a byword among the nations."

No one can say that this tumultuous roar is subsiding; it is fast augmenting. We should think, that a far more impressive exhibition of unity was afforded by the Allahabad Conference, in which missionaries of the Church of England united with representatives of numerous other bodies in daily prayer, in the celebration of the Lord's Supper, in amicable discussions concerning the affairs of Christ's kingdom. We are far from saying that the prayer of our Lord in John xvii. finds its fulfilment here; it contemplates we believe a far more intimate union, of which love like that which brought the Saviour from the skies will be the main feature; but who can hesitate for a moment between the Catholicity set forth in this letter and that which appeared in Allahabad?

As he proceeds the Bishop of Bombay brings out the forlorn hope of the Church, a Brotherhood, a body of unmarried men, not monks, oh no, but—

"I ask for a brotherhood of men who will turn their backs once and for ever upon the world, and who, seeking only Christ and His cause, will go wherever the Church sends them, and do whatever the Church bids them, as soldiers obey their king, counting not even life dear, if they may run a course, noble while it lasts, and leading them in the footsteps of that Lamb Whom they will follow, whithersoever He goeth."

There is one word here that calls for explanation, the word "Church." The Bishop of Bombay has a great dislike to 'abstraction.' He says: "Abstraction in religion is of all things the least intelligible to the Hindoo," he calls 'common Christianity' an abstract thing, and denies therefore that it can effect the work of conversion. Now will the Bishop inform the Hindoo inquirer what "the Church" is that the Christian is bound to obey so unquestionably? Is the Church Missionary Society of the Church? The three different rivers whose tumultuous roar has been spoken of, give commands that are mutually contradictory, yet they are all in the Church, we are told. We do not see how the abstract may become concrete except in the person of some living man, say the Bishop of Bombay.

IS CHRIST DIVINE? II.

Before proceeding with what we have to say on the subject of Christ's Divinity, we have a few more words to say with reference to his Resurrection. The question is asked, why did he not appear publicly to the people of Jerusalem, instead of appearing only to the disciples? This is a thought that perhaps naturally arises in the mind at first; and may recur even to those who have not the shadow of a doubt as to the fact of the Resurrection. We shall show that the method employed by divine wisdom to demonstrate the fact of his resurrection was the best and surest. We wish first to remark that the evidence we have adduced of this fact stands on its own ground, and must be judged on its own merits, quite apart from the consideration of the reasons why this sort of evidence was furnished. As a matter of fact, 3,000 persons in Jerusalem, not of Christ's party at all, opposed to him, filled with bitterest enmity to him and his, who had seen him crucified, and whose inability to believe in the resurrection must have been at least as great as that of any class now existing, did actually rise up in the Day of Pentecost as witnesses to the truth of Christ's resurrection and ascension, and from that day on through many a long year were ready to suffer the hatred and obloquy of their own people and lay down their lives in attestation of that truth. And thousands more, a multitude even of the very priests, joined their number, and became witnesses of the same stamp. Is it possible to conceive of greater fulness of testimony except such as should leave no room for the play of man's feelings at all? For moral truths we have moral evidence, not mathematical; but moral evidence, to a sincere seeker, is just as strong and as convincing as mathematical.

Now suppose Christ, on rising from the dead, had gone at once to the temple and shown himself to the assembled Jews. They of course had the same feeling toward him and his cause that had prompted them to put him to death. They did not know him intimately; they had stood in crowds and heard him preach at various times. But they had seen him put to death; and with this stubborn fact they would meet every attempt to make it appear that he was Jesus of Nazareth. They would deny the identity. They would say, It is a case of remarkable resemblance, such as sometimes happens. Should you meet a person remarkably resembling, nay, exactly resembling a person whom you know to have died, you would say, What an extraordinary resemblance! but you would not conclude that it was the same person. The soldiers who were on guard at the sepulchre, and who fled when the earthquake occurred and the stone was rolled away, reported what they had seen; but they were not allowed to repeat it; much money was given them that they might tell another story. This was the spirit that actuated the enemies of Christ in Jerusalem; and they would have had little difficulty in disposing of the apparent resemblance and the prints in the hand. Even allowing that some would believe, many more would have strongly denied the facts and would have claimed that their testimony against the identity was at least as good as that in favour of it. Now any one can see at once that the Gospel would have gone forth to the world under very great disadvantages, if there had been this counter testimony of those who had seen Jesus after the Resurrection.—The evidence given on the Day of Pentecost was far stronger, and was, as we may see from the effects, just the sort of testimony that was needed. The question at issue did not merely concern the people of Jerusalem; it concerned the whole world; and evidence calculated to carry conviction to sincere inquirers of all lands and of all times, was what was demanded. Now there was no class so competent to settle the matter of Christ's identity as those who had known him best and longest; they acted as a Committee for all mankind; a Committee numbering at one of its meetings 500. These disciples were at first utterly unbelieving, and only the clearest evidence could make them really believe that Jesus was among them. The wonderful change wrought in the character of these timid disciples, their devotion to truth, their lives of self-sacrifice, and the marvellous power that accompanied their preaching proclaimed to every unbiassed man that Christ was risen and was divinely helping them.

In John ix. 18 we read: "The Jews did not believe concerning him that he had been blind and received his sight, until they called the parents." They could not believe in the man's identity, and referred the matter to those who were most competent to pronounce, to his parents. And on the supposition that Jesus had appeared publicly in the temple after his resurrection, even if there had been no special reluctance to admit the fact, they would naturally have referred the matter to those who were most competent to decide it, namely his disciples. But, biassed and bitter as they were, they would probably have rushed upon him as simply another pretender trying to steal from them the fruits of their victory.

Before his crucifixion, Christ said to his disciples, "I am no more in the world, but ye are in the world; he that believeth on me the works that I do shall he do also; because I go to my Father and whatsoever ye shall ask in my name, I will do it." Well, after the crucifixion of Christ, the works that Jesus did continued to be done by his disciples; in other words, Christ continued to give from heaven the same evidences he had given when on earth. In so much that although at his death he had gathered but

a little flock, a feeble band, in a few years they numbered many myriads of devoted men and women.

WHAT IS TRUTH?

Be not many masters. (James iii. 1.) Teachers, the word is. Be not ambitious of teaching. Swift to hear, slow to speak. He is not speaking of testimony for Christ to the unconverted, which every Christian must be ready to bear; but of the office of a teacher in the church. They who undertake this, should understand how great responsibility is connected with it.

In many things we offend all. (2.) This passage is sometimes quoted to prove that it is vain for any man to think that he can be kept from sinning in this life. But it is to be observed that James uses the first person plural very freely, and when he evidently has no reference to himself, as in verse 9: "Therewith bless we God, and therewith curse we men," a thing which he goes on to show to be utterly incompatible with a true life in Christ.

A world of iniquity. (6.) As by the word of God the universe was made, and was found good, so by the word of the tempter addressed to Eve this great world of iniquity which stretches from pole to pole came into existence, and is being developed in huger proportions from day to day.

Full of deadly poison. (8.) Hence the necessity of presenting the body a living sacrifice to God, that the Spirit of God may dwell in us. All that is said of man's inability and depravity in the Bible, is for the purpose of showing the necessity of being led by the Spirit, without whom no man can call Jesus Lord.

Who is a wise man among you? (13.) Many of you are ambitious of being teachers; well, who among you is a wise and intelligent man? Such a one will be characterized by meekness, and will occupy himself mainly with good works and the maintenance of a blameless behaviour. His life will proclaim his wisdom more loudly than his words.

This wisdom is earthly. (15.) The tree of the knowledge of good and evil, is the tree of sin and death. The intellect was intended to be developed in God's school, and its highest developments are supreme blessings in that school. But apart from divine teaching and guidance it becomes the deadliest curse. We may easily find out what kind of wisdom we have by its effects; the wisdom that is from above brings all its resources to bear upon the improvement of our moral nature, curbing everything that is evil and developing the good; but that which is earthborn puffs us up with the idea of our importance, strengthens our self-will and stops the growth of Christian graces. This latter wisdom does an immense deal of harm in the church; this is that which has had to do with the monstrous development of priestly assumption, and the secularization of the church by unhallowed alliances. It is everywhere and always to be apprehended and guarded against. A great deal of our denominationalism is due to this; the sectarian spirit, the desire of glory in 'our church,' is from this earthly wisdom. It is not easily detected by those who are under its influence, because the matters which it makes prominent are religious matters. The spirit of rivalry belongs to this earth-born wisdom. The disposition to censure, to dwell on the faults of others, belongs to it. You are a wise man, granted, but whence is your wisdom? The fear of the Lord is the beginning of wisdom.

Without partiality. (17.) Showing not special deference to the rich, not disregarding the poor, as in ii. 2.

The fruit of righteousness is sown in peace. (18.) A spirit of rivalry in a church is grievous to the Holy Spirit, and is opposed to that kind of influence which results in conversions. The apostolic age of successful evangelization was succeeded by a period where controversies on theological points were rife and when soul-saving work came to an end.

Upon your lusts. (iv. 3.) Anything that is not according to the mind of God, is a lust. The desire to appear well before the world, to win the respect of men by the liberal expenditure of money in house, household, equipage and the like, is a lust. This may help us to find out why many prayers are not answered. A minister may pray very earnestly for success, and yet the prevalent motive may be a desire to have credit with men. Even missionaries who flatter themselves that they have forsaken all for Christ, may yet be hankering after reputation, in seeking to get converts,—to be known as successful missionaries. Now this is a very different feeling from that love to souls to which the Lord has regard.

Lusteth to envy. (5.) Desires successes that will lift us above others, put us in a more advantageous position than that of other Christian workers. "Ye know not," said our Lord even to John and James, "of what manner of spirit ye are." They wanted divine attestation that should show men how great they were and make them repent of having slighted them. Unconsciously missionaries in modern times may be desiring to make converts, from somewhat of this same spirit. Among the 'all things' that we are to forsake and make over to our Lord, is reputation in the church. Paul was speaking of religious teachers when he says, I conferred not with flesh and blood, and again, If I yet pleased men I should not be the servant of Christ.—So much for the wisdom that is earthly.

But he giveth more grace. (6.) Having received grace from the Lord, it is our privilege to receive more grace, and always more. However much you may have received, he giveth more. The wisdom that is from above teacheth us our constant need of this more grace.

Resist the devil and he will flee from you. (7.) He is willing to suffer defeat at one point or a number of points, if he may persuade you that he has fled, while under some disguise he remains in force at some other point. We must get him expulsed completely, and get the evidence of the Spirit of God to the effect that he has neither part nor lot in us; then may we expect to assault with success the citadels without us. The devil, assaulted in his strongholds, too often seems to say, Jesus I know and Paul I know, but who are ye?

Speaketh evil of the law. (11.) If the law absolves your brother, then you speak against the law in speaking against him. It is for the Judge to judge; if you assume his functions this is by implication an impeachment of his ability or willingness to pronounce a right judgment in the right time. The law is with thee that thou mayest obey it, not that thou mayest judge thy brother. Aim to give the law of liberty, the Sermon on the Mount, its full expression in your life; this will do your brother more good than your criticisms and denunciations.

Able to save and destroy. (12.) That the Lawgiver should be able to save is the marvel. What a wonderful Law is that which provides for its own infractions, and through the very penalties makes a path to salvation!

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

My Dear Sir,—Your correspondent from the Allahabad Mission Conference has by mistake, put my name for that of Rev. G. Kerry. I did not utter the sentiment ascribed to me, nor have I any sympathy with him.

Yours truly,
J. RICHARDS.

16 *Sudder Street, Calcutta, 8th Jan.* 1873.

The Allahabad Conference and the Paper on Non-intrusion.

To the Editor of the "Bombay Guardian."

My Dear Sir,—In common with you and your readers I am happy to recognize our obligations to your correspondent "Omega" for his account of the doings of the Missionary Conference. But probably you will agree with me that his implication of obtrusiveness on my part in the matter of the paper which he says was "volunteered by Mr. W." requires a word of explanation, if not correction.

1. It must be obvious that all Missionaries duly invited to the Conference were equally entitled to a voice and vote in its deliberation, and also to the privilege of suggesting new business. Nor was this privilege forfeited by unavoidable absence, as in my case. Were not several papers prepared and sent by absentees read in this same Conference? and in the circular inviting us to the Conference, under the 9th specification, is there not an express intimation that "Other questions" (not on the programme) would be welcome? though my paper, let me say, was not on a new subject, but one embraced in the 6th general subject of the Committee's programme.

2. Again, this paper was not obtruded upon the Conference "by Mr. W." or any other person. It was submitted to the mature wisdom of one of the oldest Missionaries in Northern India, who, on his own judgment and subsequently, when in Conference, submitted it to "the Committee of Arrangements." This Committee, invested with due authority by the Conference itself, "gave it a place in the proceedings of Conference." The Conference listened to the paper, and appointed a special Committee to propose a minute upon it. This minute was subsequently presented, and then it was, while this minute was under discussion, that the action was taken to "leave out" the said paper from the printed minutes. Whether this action at that stage of their proceedings was parliamentary, whether it reflects honour on the Conference, or the worthy Bishops and laymen whose views and utterances they thus excluded from their minutes, I cheerfully submit to the public sentiment of the Christian world. It will doubtless occur to every one that the proper time to decline the paper was when it was first presented to the Committee, or at furthest when its reading was called for—not after the Conference had "given it a place in their proceedings" and ordered "a minute upon it."

3. The character of this paper should be understood. It is not an original essay by Mr. W., but a compilation of the public and published utterances of the *Bishop of London*, the *Bishop of Oxford*, the *Bishop of Manchester*, and other Bishops and dignitaries of the *Church of England*, including brief extracts from the published sentiments of the *Rev. Dr. Duff*, the *Earl of Shaftesbury*, the *Church of England Missionary Society*, and other leading minds and societies throughout the Protestant world. For trying to secure recognition and prominence to such utterances—involving as they do principles of action vital to the progress and success of our evangelistic work the world over—few, I trust, will wish me to make any apology.

That the Missionaries of the one Society who opposed the paper before Conference could regard the published utterances of these prominent Bishops and laymen of the Church of England as "little else than an attack on the Bishop of Bombay" is a point I may respectfully submit for the explanation of those who so regard them. In the love and service of the Gospel, believe me

Yours sincerely,
R. G. WILDER.

Epitome of News.

Saturday, January 11, 1873.

Home Intelligence: Proposals for prosecuting Arctic explorations are under the consideration of the Government.

The week has been marked by still more disastrous storms and wrecks.

Alarming inundations, consequent upon unprecedented weeks of rain, are reported from all parts of England, from Paris, Ghent, Nantes, &c.

An official inquiry into the death of Sir Donald McLeod has been instituted.

An influential meeting in the Guildhall, London, has unanimously condemned the income tax as inquisitorial, unjust, and demoralizing.

The Anglo-American Commission have adjudicated on 130 British claims arising out of the American civil war. The majority have been rejected, including that of Baron Forbes for twenty-three million dollars.

Her Majesty and the royal family attended a solemn funeral service in the Royal Mausoleum at Frogmore House on the eleventh anniversary of the death of the late Prince Consort.

By letters received from several agricultural labourers who recently emigrated to Brazil, it appears that these poor people have been miserably deceived, and that instead of bettering their situations they are in a wretched and neglected condition, and are suffering from the want of proper food and shelter.

Sir George Jessel, the Solicitor-General, is spoken of as likely to succeed Lord Romilly as Master of the Rolls.

Major Palliser, C.B., has been knighted.

Obituary of the Week.—Capt. T. B. Webster, Ben. Ret.; C. B. Glass, late Mad. C.S.; Capt, H. Martin, Bo. N. I.; Lady Constance Ashley; Sir M. Crofton, Bart.; Viscountess Beaconsfield; Lady Doughty; Admiral Lyons; Lieut.-Col. R. Howorth, R.E.; V. S. Robertson, Esq., late of the Bengal Police; L. B. Winkworth, J. P. for Kent; H. Blagrove, Esq.; Marmaduke Wyvill, Esq.

—*Overland Mail:* "There is a tremendous flood to-day in all the North Riding rivers, and the lands adjoining are simply lakes." "The entire concrete works of the new harbour at Wick were carried away and projected into the basin during the raging of last night's storm." "The waters are again out to an immense extent in the counties of Leicester, Derby, and Nottingham, the rivers Trent, Soar, and Derwent having overflowed their banks and submerged the surrounding country." "Another fall of many tons of cliff at Dover has taken place." "About seventy seamen have been drowned on the Northumberland coast since Monday." Messages such as these reach London hourly. Principal streets in many towns are impassable, and bridges and sewers destroyed, while several large tunnels are causing great apprehension from cracks in the brickwork, and streams that make their way through them. The trouble is by no means confined to England; France, Italy, Germany, Sweden, all supply their accounts of incessant rain and consequent inundation. A line from Ghent tells of 2,000 beds in the Town Hall for "washed-out poor." The Seine has risen, and flooded several streets in Paris; and, in truth, Europe is involved in a calamity that must seriously affect the crops of next year, and will thereby, doubtless, be more severely felt even than in the immediate damage to property and the general discomfort. Wrecks on the British and French coasts have been almost innumerable; while such messages as the following, from the Bay of Biscay, give an amount of anxiety to persons with friends at sea altogether beyond calculation:—"Saw a large steamer called the *Dalmatian* founder, and all were lost; two other vessels ran into one another, and both went down."

—Guzerat Telegram: "Grain and cotton crops seriously damaged in Ahmedabad and Kaira."

—Another severe shock of earthquake is reported to have been felt at Lahore on the 1st inst. at 7-55 in the morning.

—*Times of India* Baroda Correspondent: "The weather is intensely cold here just now, and has been so for the last four days. The 'self-registering minimum thermometer' showed 37 degrees yesterday morning, and we have every reason to believe it will become colder yet. I hear on good authority that many people in the city and suburbs have been prostrated by the cold; and among the Christian community two women, aged and ailing, succumbed to the cold on the 6th instant. One of the old ladies was the station-master's mother, and the other an old pensioner in camp. The latter was close on, if not fully, a hundred years old. I am afraid that if it continues getting colder a great many poor people will perish. I have not felt such cold since being in Affghanistan and Cabool in 1841, '42, and '43. Really it is terrible."

—*Christian Spectator:* "On Tuesday, the 11th of December, the foundation-stone of the Mussoorie and Landour Union Church was laid by the Honourable the Lieutenant-Governor of the N. W. Provinces, Sir William Muir.

"At 11 o'clock the Rev. Mr. Woodside, President of the Committee, opened the proceedings by an address to those present, of which the following is the substance. He said they had met to lay the first stone of a building to be reared to the honour and glory of God. It was not to be given to any one denomination of Christians. In this house Episcopalians, Presbyterians, Baptists, Methodists, Independents, and in short, all evangelical Christians of every name, could hereafter meet on common ground, and thus demonstrate to the world that all who love the Lord Jesus Christ and are united to Him by faith are *really one*. For this work he desired the Divine approval, and therefore he thought it appropriate to read a few portions of God's Word and invoke His blessing. He then read some verses of the Old Testament in Chronicles and the Psalms, and of the New Testament in the first epistle to the Corinthians, and the second epistle of Peter, concluding with a prayer in which he solemnly dedicated the entire work to the service of God.

"On the conclusion of this prayer, the Lieutenant-Governor took the trowel and spread some mortar on the place where the stone should rest, and having struck the stone with a hammer three times, declared that it was 'duly and properly laid,' and paused, while Mr. Woodside pronounced the apostolic benediction. His Honour then addressed the assembly to the following purport:—I am glad on this occasion to meet Mr. Woodside and Mr. Wittinbaker, who represent the Committee of the Mussoorie and Landour Union Church appointed to carry out the object for which we are now assembled. We live in times when Christians are at liberty to worship God according to the dictates of their own conscience, and there are changes taking place in the Christian churches which augur well, under God, for their ultimate growth and prosperity. These are also days of religious freedom in India, so far as an opportunity is afforded unto all who are converted from heathenism and Mahomedanism, to read the Scriptures in the various languages into which they have been translated. As regards churches of this kind, their importance is especially manifest when we consider that in India most denominations of Christians are either not so numerous or so influential or wealthy as to have places of worship of their own, as in England and America, and have therefore to make common cause in getting up churches in localities where a want of them is felt. The movement of the Committee therefore is a right one, and it had his hearty approved sympathy and support. Referring to the inscription on the stone,—'All one in Christ,'—His Honour added that it was a very appropriate motto for such a building, and it was fitting that all who worshipped the one Lord should unite on common ground for His service. His Honour then urged the Committee to energetic action in carrying on the work, saying that he indulged the sanguine hope that having thus put their hand to the plough they would not look back, but carry forward and complete the work without interruption.

"The Rev. Mr. Woodside then expressed to the Lieutenant-Governor the thanks of the Committee for his kindness in complying with their request in laying the foundation-stone of this Church, after which His Honour withdrew, and the assembly dispersed."

Monday, January 13.

—*Friend of India* on Education by Missions in India: "In the year 1861 there were in all the missions 75,975 pupils under instruction, in 1871 there were 122,372, of whom 26,611 were young women and girls. This shows an increase of 46,397. In the previous ten years, that is, from 1851 to 1861, the increase was less than 12,000. Of the pupils trained in mission colleges and schools from 1861 to 1871, 1,621 have passed the Matriculation or Entrance Examinations in the various Indian Universities; 513 have passed the First Arts Examination; 154 have taken the degree of Bachelor of Arts; 18 the degree of Master of Arts; and 6 the degree of Bachelor of Laws. This result needs no comment. It demonstrates the important part which Missions are taking in imparting a sound education to the people. One-half of the Matriculated students, 340 F.A.s, 134 B.A.s, all the M.A.s, and all the B.L.s. were from institutions in Bengal, showing that much more attention is paid by missionaries in that province to the higher education of the natives than elsewhere in India. Moreover, it is remarkable that in regard to the results of the University examinations the institutions of the Free Church of Scotland and the Church of Scotland have accomplished as much as all other Societies united."

—It is reported that on the 5th and 6th of November two new minor planets were discovered at the Paris Observatory. This brings the number of Asteroids up to 127.

—*Lucknow Witness:* "Although Christian Missions have made very satisfactory progress in India during the past decade, it is well worthy of note that the number of conversions among Hindoos of the higher castes does not exceed one hundred per annum. Hinduism is peculiarly well organized and drilled for self-defence, and if it makes no converts it certainly loses few adherents."

"We rejoice to hear that the good work among the Santhals still goes forward prosperously. The applicants for baptism are literally numbered by thousands, and the missionaries are overwhelmed with their abundant labours. Mr. Skrefsrud, the Norwegian missionary, sometimes preaches ten or fifteen times in a single day to the multitudes who flock to him for instruction. It is well that he is a man of iron nerve, else such labours would soon prostrate his health. The people seem to be in a state of religious ferment, and an extraordinary spirit of inquiry is manifested by them. It is needless to say that many of these people have crude notions of religious truth, and the missionaries themselves would be the last to say that all these thousands are sincere converts; but after making all reasonable allowances for defective knowledge and insincere motives a most encouraging amount of genuine success still remains. Very many show all the fruits of true conversion to God, and the amount of saving truth that has in some way found a lodgment in their hearts is said to be something truly marvellous. The Holy Spirit is a better teacher than we are wont to suppose, and in seasons like this He can impress the words of a preacher on the most untutored heart more effectually than a distant observer might think possible. The Santhals, like all aboriginal tribes, are hard drinkers, and intemperance is one of the most formidable obstacles to the progress of the work, but it is a noteworthy evidence of the genuineness of this work that all the converts at once adopt the principle of total abstinence, and that no constraint whatever is needed to keep them from falling back into their old habits. We shall watch the further developments of this work with great interest, and hope to keep our readers informed of its progress."

Tuesday, January 14.

—*Friend of India:* "At the Allahabad Missionary Conference 19 Societies were represented. Of the 118 members present 88 were foreign and 21 native missionaries, and 9 laymen. Of the 109 missionaries 33 were Englishmen, 32 Americans, 17 Scotchmen, 3 Irishmen, 2 Germans, 1 a Norwegian, and 21 natives of India. They belonged to the following Societies:—22 to the Church Missionary Society, 17 American Presbyterian, 13 American Episcopal Methodist, 12 Free Church of Scotland, 11 London Missionary, 9 Baptist Missionary, 4 American Board of Foreign Missions, 3 Church of Scotland, 3 Irish Presbyterian Church, 3 American United Presbyterian Church, 3 United Presbyterian Church of Scotland, 1 Christian Vernacular Education Society, 2 German Evangelical Lutheran Church, 1 Wesleyan Missionary Society, 1 American Dutch Reformed Church, 1 Local Mission at Chumba, 1 Medical Christian Union, 1 Bible Society, and 1 Local Mission among the Santals."

—"A new era in Vernacular Literature has arrived. The *Madras Athenæum* reviews at length an illustrated book on 'The Queen,' written by a native lady, Mrs. Bauboo, of the Free Church of Scotland Mission in Madras. The book is in Tamil and is dedicated to the 'Right Hon'ble the Lady Napier and Ettrick, as a grateful acknowledgment of the warm interest which her Ladyship evinced in the education and enlightenment of Hindu Females in Madras.' A want is thus supplied to educated native women, who are presented by a Hindu sister with a work simple, and therefore attractive to minds so long in bondage."

—"The P. and O. Company have determined to let the steaming powers of some of their vessels be a byeword no longer. The *Surat, Mongolia, Bangalore, Sumatra, Sunda, Malacca, Geelong,* and *Avoca* are to be supplied with new boilers. The Bombay and Brindisi mail line requires their best steamers."

—"The *Lucknow Times* announces that, with reference to our suggestion as to the proper Hindustanee title for the Queen, the Talookdars have, at the instance of their Vice-President, Rajah Ameer Hussain Khan, adopted the following: 'Shahanshah-e-dowran, Zill-e-Subhani Malika-e-Moozzmma Khalladallahu Mulkaha."

—"The *Hindoo Patriot* makes a good suggestion, but one we should not have expected from a Hindoo—'Why not hold an exhibition of Indian images or idols? It would be instructive.'"

—*Times of India:* "We learn that the weather in Malwa has been so cold since Tuesday that ice has formed during the night, the thermometer at night being 45° to 75° indoors, with a cold, cutting, easterly wind. The opium and potato crops are completely destroyed by the frost. Such unusually cold weather has not been known in Malwa for very many years."

—"The damage done to the grain and cotton crops in the Ahmedabad and Kaira districts, of which we had notice by telegram on Saturday last, is now ascertained to have been caused by frost. Almost all the winter grain and cotton crops in those districts have been most seriously damaged."

Wednesday, January 15.

—*Times of India:* "We are exceedingly grieved to hear that our esteemed citizen Dr. Bhau Daji, on returning from his professional morning rounds yesterday, was taken from his brougham in a nearly insensible condition. He had been seized by paralysis of some kind, and remains, we fear, in a precarious state. He was speedily attended by Dr. Sylvester and also by Dr. Atmaram Pandurang. We gather that they consider the chances of

recovery are greatly in his favour, but it is to be feared that in the most favourable circumstances Dr. Bhau Daji will be withdrawn from active life for a protracted period. This will be to the loss of the city and of scientific research; and citizens of all classes will participate in the profound regret with which we write of this incident."

—*Poona Observer*, Ahmednuggur Correspondent: "The weather here has been very cold, and two mornings ago there was a considerable amount of frost in the night and the water was covered with thin ice, which is very unusual here."

—*Bombay Gazette*, London correspondent: "The Rev. William Smith, Rector of Overbury, an English Protestant clergyman, has addressed two letters to the Prime Minister with reference to the case of Mr. Daniel Reddin. In the first of these letters Mr. Smith concludes by asking, 'Can you, as an Englishman, tell Irishmen, as such, that you have done to them and theirs in the same case you and yours would be done by? or can you, as a son of man, tell Him, the Son of Man, that you have dealt, and are still dealing, with His, your own fellow-man, as he commanded?' To this Mr. Gladstone sent the following reply:—'10, Downing-street, November 30, 1872. SIR,—Mr. Gladstone desires me to acknowledge the receipt of your letter of the 28th inst., and to inform you that he has no difficulty in answering the two questions with which you conclude by a clear affirmative.—I am, Sir, your obedient servant, J. A. GODLEY.'"

—*Bombay Gazette*: "What gross darkness does cover the land! We have just heard that the other day a Hindu resident of Mandvie, in the Surat Collectorate, burned his mother to death, because he believed her to be a witch. He was arrested by the police on a charge of murder, and, after a preliminary inquiry before a Magistrate, was committed to the Session Court, but for want of sufficient evidence was acquitted."

—*Madras Athenæum*: "The Inspector General of Police lately addressed the Government on the practice of Koravers mortgaging their wives, &c., to their creditors. He stated that in Nellore, the Yercalls, or Telegu Koravers, pledge their daughters to creditors, who may either marry them or give them away. When the Yercall goes to jail his wife lives with another man of her tribe. On his return he reclaims his wife, and children if any born in the interval. In North Arcot, Koravers mortgage unmarried daughters, who become the absolute property of the mortgagee till the debt is discharged. In Chingleput the practice of mortgaging the wives exists among the Salt Koravers. In South Arcot it is said not to exist. In Tanjore it is common. Male children become the property of the mortgagee, females that of the husband of the woman pledged. In Madras they sell the wife for Rs. 50 outright, and the husband can never reclaim her. The Government have requested that the Collectors of the districts named in the report will use their endeavours to discourage as far as possible so degrading a practice where it is found to exist. Such transactions are, of course, absolutely void in law, and the women cannot be held by any such arrangements."

—*Madras Mail*: "It seldom falls to our lot to record so melancholy an occurrence as that which took place in Moola Street, Black Town, at about nine o'clock on Wednesday night. The Mookatee Yegadasee festival was at that time being celebrated, and the procession, with the usual array of torch-lights and tom-toms, after parading some of the streets in Black Town, approached a shed attached to a wealthy pagoda situated in Moola Street, Black Town. Among the torch-bearers was a lad about twelve years of age, who accidentally placed his torch on one of the coloured curtains fixed to the shed. The curtain was immediately in a blaze, and the whole shed, which was constructed of the most combustible materials, was in a few minutes enveloped in flames. Panic-stricken, many of the people under the shed sought refuge within the precincts of the pagoda. The pagoda itself consists mainly of two apartments, the one 10 feet by 8, and the other 10 feet by 5, which are dingy and extremely ill-ventilated. The Police were promptly on the spot, and under the direction of Inspector Green the fire engines of the Municipality were set to work, and within the space of an hour the flames were completely extinguished. But in the meanwhile the work of destruction was accomplished; and when the police were informed that there were about half a dozen people within the pagoda, they burst open the door and found to their horror twenty-one bodies lying lifeless in a ghastly heap; five people were in a state of unconsciousness, and breathed as if they were breathing their last. These five were at once sent to the General Hospital; two of them expired, and one other is in a very precarious condition. The state of the dead bodies showed that the immediate cause of death was suffocation, as only two bodies of the twenty-six presented any indications of being burnt. In the confusion, property estimated to the value of about Rs. 50,000, and belonging to the pagoda, was lost. This consisted mainly of jewellery. This sad event has created a profound and painful sensation among the native population of the city."

THURSDAY, JANUARY 16.

—It is reported that "Lieut. J. W. Carpenter of 'the Buffs' lost his life a few days since at Benares under the following circumstances. He was engaged in a game of Polo, when his pony came into collision with one ridden by Lieutenant Guise, a brother officer. Lieutenant Carpenter was thrown, and, falling on his head, died almost immediately. This accident is the counterpart of one which occurred almost the other day at Sealkote."

The *Pioneer* thinks that "it may perhaps be considered time to question the good sense of all who share the responsibility of keeping up a game which, whatever its merits as an amusement, has cost the Queen's Service in India two gallant officers in as many months."

—*Indian Statesman*: "While reports of the discovery of new gold and diamond fields reach us from all parts of the world, a mine of wealth has been brought to light in Baroda. A correspondent writing thence under date the 13th instant tells us that in pulling down an old house that had been occupied by a moonshee, gold bars to the value of nine lacs of rupees, were found in one of the beams. Rs. 60,000 were also found concealed in another house. The Gaekwar, it is said, has ordered the demolishment of all old buildings."

—The Lieut.-Governor of Bengal got an idea from a gentlemen who had much experience with regard to railways. A railway was advertised to open on a certain day. Some one said—"How can I open the railway?—the railway stations are not finished." The gentleman who informed him replied that he had great experience in regard to railways; the only way to get a railway completed was to open it and to set trains running: and then those building the stations would finish them fast enough.

—*Times of India*: "Sett Gokuldass, the Jubbulpore banker, was tried on Saturday last before the Commissioner of Jubbulpore on a charge of cheating, and acquitted. Mr. Jardine, one of the counsel for the defence, is said to have commented severely on the anomalous position occupied by Captain Temple, the committing officer, who, he said, had been defendant and judge, prosecutor and magistrate, in the same case."

—The *Lancet* calls attention to the enormous manufacture of the new sedative drug chloral. It states that it is sold by tons a week, and quotes a letter from Baron Liebig affirming that one German chemist manufactures and sells half a ton every week. Of course no such quantity is used in medicine, and the *Lancet* seems half afraid that it gets into beer; but there is a simpler explanation, as it will find on inquiry. Taking chloral is a new and popular vice, particularly among women, and is doing as much harm as alcohol. The drug is kept in thousands of dressing-cases, and those who begin its use often grow so addicted to it that they pass their lives in a sort of contented stupefaction. Chloral drunkenness will soon be admitted to be a variety of the species.

—*The Advance*: "How inscrutable are the events of Providence! The Boston fire comes as a calamity only second to that which but thirteen months before desolated Chicago, the property loss being a hundred millions, though happily the individual suffering is far less. And how singular that of all our American cities the blow should have come upon Boston, and upon its solidly built, granitic, business section! Chicago was criticised, with some severity, as a 'wooden city,' a 'mere tinder-box,' and men who dislike to recognize the hand of God in public calamities seized upon that fact to explain our conflagration as something quite to have been expected, especially at the end of a protracted drought. Why introduce God on the scene? Man's carelessness in building was sufficient to explain it all. As though God could not avail himself of existing facts to carry out his designs! Well, Boston was no wooden city. She prided herself in her granite business-blocks. There was no drought to prepare the way for a grand combustion. The autumn rains had fallen in even unusual quantity. And yet the catastrophe came. Boston granite was no greater protection than Chicago wood and limestone. Surely God would have us understand that no community is beyond the reach of his afflictive providences."

FRIDAY, JANUARY 17.

—The S. S. *Tanjore* with the outward mails left Aden for Bombay at 7 o'clock this morning, January 16.

—*Pioneer*: "The death is announced, under very curious circumstances, of Baboo Resecase Mullick, a Bengali who returned from England only a week or two ago as a Barrister-at-law. He was the son of Baboo Shama Churn Mullick, a man of wealth and note in Calcutta, and landed in this country just in the nick of time to assume the position of heir to his father's property. After his father's death the deceased proceeded to Singapore, where it is supposed he had left an English wife, and upon his return, it being reported that the Baboo had while in London become a Christian, he was excommunicated by his caste. An offer of re-admittance to the family circle was, however, made and accepted, the deceased agreeing to perform the ceremony of penance as prescribed by the Shastras. This ceremony was to have commenced on Thursday, but on that very morning his dead body was found floating in a tank in Sealdah."

—A correspondent writes as follows to a Madras paper:—"The teak forests of Tippicadoo, about 25 miles from Ootacamund on the Mysore road, have just been the scene of an extensive conflagration which has totally destroyed a large coffee estate, bungalow, outhouses, coolies' lines, &c. The plantation was opened about ten years ago. The fire was exceedingly rapid, and extended to the destruction of many of the teak timbers belonging to Government that were lying adjacent."

—"In the present crowded state of the Lunatic Asylum in Bengal, it has been determined by the Bengal Government, says a Calcutta contemporary, to give a trial to the Gheel system of boarding out insanes. The system, as recommended in the annual report on Insane Asylums of the Inspector-General of Hospitals for the past year is to be tried by Dr. Wise under the conditions therein specified, viz. (1) that the lunatics are carefully selected; (2) that their friends are not in a position to maintain them; (3) that they are domiciled in a known place with a known person; (4) that they are periodically visited by a competent person; and (5) that their treatment is carefully inquired into. A report on the arrangements made is to be submitted for the Lieutenant-Governor's information and approval."

—"A great industry is being developed in the colony of Victoria. A company on a very large scale has undertaken the wholesale manufacture of beetroot sugar, and the samples already in the market have created quite an agitation in favour of the new article."

—The cold seriously increases the deaths in Bombay. The number of deaths for last week was 428, being 40 more than the previous week, 60 more than the corresponding week of last year; and 87 more than the average of the corresponding week for the last five years.

Selections.

CHRISTIAN LIFE.

MY PRAYER—HIS ANSWER.

"One jewel more," I asked, "to make me glad."
He took the one I had.
"Come quickly, Lord, and heal this wounded heart!"
Still more he made it smart.
"At length from trouble bid my soul repose."
Yet thicker came the blows.
"Grant me a life of active zeal," I said.
He laid me on sick-bed.
I asked to soar in sunlight as the lark,
But groped on dull and dark.
"At least give peace in victory over sin."
More loud grew battle's din.
"Oh, let me rest with thee in pastures green!"
Only steep crags are seen.
"Lord take thy way with me, thy way, not mine."
My child! all things are thine—
All in the end, though grievous, shall prove best,
And then—eternal rest."

—*Newman Hall.*

DISHONEST SCEPTICISM.

A correspondent, who refers in kind terms to "Laicus" and its teaching respecting the true method of dealing with an honest sceptic, addresses us the following question:—

"How shall we treat a dishonest rationalist? one who can use the current arguments against the supernatural effectively, but whose purpose is thoroughly dishonest, who hesitates not to get into a dozen absurdities to prove one in the Bible? I have such a one in my congregation, and I confess it beyond my wisdom even to arrange any plan of reaching him."

The Master's example affords our only guide. He never failed to meet with infinite patience all honest inquiries. He never turned any hungry away. There is not to be found in the gospel a single instance in which he condemned one who was in real perplexity, who walked in darkness from which he wished to escape, who desired to know the truth, but was perplexed and hindered and held back either by false education or by native temperament. The motherlike gentleness and love with which Jesus met the scepticism of Thomas, affording him the very evidence of the resurrection which his prosaic and sceptical but honest mind sought, inviting him to try with finger and hand the prints of nail in hand and feet and the spear-thrust in the side, is an example to all his disciples in all ages to be followed in dealing with honest sceptics.

But, on the other hand, we do not think there is a case recorded in which Christ entered into argument with a dishonest sceptic, with a man who argued for the sake of argument, who was bent not on getting the truth, but on getting victory. Such men, environed in pride, need to be humiliated, not to be taught, and Christ invariably declined discussion, or entered into it only in seeming, and for the purpose not of convincing them, but of breaking their power over others. The issue of his discussions with them was generally this: that they durst not ask him any more questions. The twenty-first and twenty-second chapters of Matthew afford an answer to the question how to deal with a dishonest sceptic. The Pharisees came to demand of Christ some evidence of his authority. The evidence was ample, but he declined to give it; instead, *he silenced them with a question about* John the Baptist, and then in the following parables poured in a broadside that utterly routed them. The Herodians tried to entangle him with a question about tribute. He gave them no satisfaction, neither did he fall into their trap. The Sadducees tried to puzzle him with a problem in theoretical theology. He left their question unanswered, while he proved the falseness of their their doctrine out of the Pentateuch, whose inspiration they conceded, and for the rest contented himself with the declaration that they did not know what they were talking about, neither understanding the Bible nor the power of God. The Pharisees tried him with their favourite question about the great commandment in the law. He passed the ten commandments by altogether, and summed up all moral and religious duty in the one word "love," and then put a question in reply that not one of them could answer, and that by compelling their silence proved their insincerity.

If our correspondent is sure that he is smart enough to prove the dishonesty of his troublesome parishioner, and so at once humiliate his pride and abate his influence, let him do it. If he is not sure, he had better leave him severely alone. So long as pride backs an argument it is useless to reply to it. The argument is only a shield. If you are a dexterous fencer, dodge the argument and give pride a mortal blow; if not, give pride a blow by your silence. A healthy disregard of dishonest argument is often the most effective response.—*New York Christian Weekly.*

Miscellany.

—THE *Sunday Magazine* notices in very favourable terms the "Ordnance Survey of the Peninsula of Sinai" in five folio volumes, of which three consist of photographic views. The *S. M.* says: "So far as biblical matters are concerned, this survey has done little more than confirm the conclusions arrived at more than twenty years ago by Dr. Edward Robinson and others. The question, Which is the real Sinai, from whence the Lord uttered the ten commandments, is decided in favour of the traditional Jebel Moussa, but the peak selected is not the traditional one, but the N.W. summit fixed on by Dr. Robinson, called Ras Sufsafeh. At the bottom lies the plain Er Raphah, with an area of 1,200 acres, commanding a view of the top, and large enough to accommodate more than two millions, while in the immediate neighbourhood there is ample space for encampments." As regards the line of march of the Israelites from the Red Sea to Mount Sinai, the Surveyors, again following Dr. Robinson, pronounce in favour of the latter route.

—*The Advance:* Not long ago we alluded, in our "Useful and Curious" notes, to the new use to which the telegraph is being put in business offices and private houses. The time may not be far off when telegraph facilities will be considered as essential in the list of 'modern conveniences' for the household as gas or water. The *Christian Union* thus describes the district telegraph:

"Our own acquaintance with it is but recent, and was made on this wise. A lady of our family, visiting at the house of a friend, was urged to remain and spend the evening. But as her own house was remote, as she had not intended to remain away so long, and as her family would not know of her whereabouts, she was compelled to decline. The discussion lasted for a few minutes, when the gentleman of the house, who had seemed meanwhile to be busy about his own affairs, suddenly interposed with, 'There! you may take off your bonnet; I have arranged everything; your people will know in a few minutes where you are and all about it.' In explanation of this singular statement, he informed the lady that, while she was talking, he had written a brief note, accounting for her absence, summoned a messenger, and despatched him upon his errand to the distant family. In further elucidation of the mystery, he called her attention to a little brass instrument fastened against the wall. This, he said, was connected by a wire with the office of the district telegraph. A slight touch upon a little ivory knob would bring to the house, *within three minutes*, a messenger ready to execute any errand at the very reasonable charge of *fifteen cents* for every half-hour. A different signal on the same instrument would bring a policeman, with as little delay; and a third would give an alarm of fire.

"When this came to our ears, and we found, upon inquiry, that those instruments would be placed in the house, and the connection made, by the company at their own expense, for a rent of *thirty* dollars a year, and that, besides all this, they kept, without additional charge, a night patrol to watch the houses of their customers, we could scarcely believe that these advantages were real, or that they could be so cheaply furnished. Subsequent experience has removed these doubts. We have proved in our own domicile the inestimable value of this new and ingenious arrangement. A touch upon our talisman has never failed to bring the summoned messenger *within the three prescribed minutes* to our door. Nothing in our experience is so like the wonderful lamp of Aladdin. It looks almost like magic. At any hour of the night we would have but to reach an arm to the bedside, where the instrument hangs, and the same almost instantaneous effect would be produced. In case of a burglar in the house, or of a sudden necessity for the physician, who can estimate the value of this contrivance? How useful must it be in the offices of such men of business as occasionally need a messenger, but do not have sufficient employment for a constant attendant! How handy for families with a limited number of servants! Two women left in the house alone, and often exposed to the insolence of labourers or pedlars, or the incursions of tramps, or perhaps the ebullitions of drunken cooks, the importance of such a means of promptly summoning efficient aid can hardly be overstated."

—The *Lucknow Witness* has the following on the subject of Debt: "We once knew a man who bore a fair character as a Christian man in all his public actions with one singular exception; he seemed to have no conscience in the matter of debt. He would make purchases and never give himself a thought of paying for them; would borrow money and almost invariably forget to pay it again; and, in short, he seemed incapable of comprehending the nature of a financial obligation. In other respects his conduct *seemed* correct enough, and it was frequently a query among those who knew him as to whether he really was, or could be, a good man while indulging this little peculiarity. For a number of years this query remained unanswered, but at last his character suddenly collapsed, and abundant evidence came to light to show that he had never been an upright Christian. It will rarely happen, we think, that a renewed Christian heart will betray any little moral, or rather immoral, eccentricities of this kind.

"In the epistle to the Romans Paul says to those to whom he writes, 'Owe no man anything.' We cannot assume that this was a mere bit of incidental advice which no one was expected to follow, without degrading the whole character of the New Testament as an inspired document. Paul must have meant what he said, and must have been understood by his Christian membership to mean that they should not incur debts. In this admonition he taught them not only good morals, but good, sound, business policy. A Christian ought to avoid debt for his Master's sake, and even a worldly man should avoid it for his own sake.

"Some one will perhaps object that such a rule would make commerce and all modern business impossible, but this objection can only be raised by those who have a confused idea of the meaning of debt. A merchant must often obligate himself to pay a distant party a sum of money, but he does this, not because he wishes to borrow, but because the nature of the business makes immediate payment impossible. All merchants are, to a certain extent, partners, and every obligation is not in the common acceptation of the word a debt. A man who scrupulously arranges for the payment of a sum of money before receiving it on loan, and who secures every one from possible loss in consequence, is not a borrower of the kind to which Paul probably referred.

"Debt is a great burden, a great curse we might say, to millions in India. The Natives indulge in it until it has become almost a public vice, and the Europeans seem to learn the bad habit very readily from the Natives. Almost every other man in India, European and Native, is in debt. Native Christians fall into the bad habit with wonderful facility, and seldom seem to suspect that Christianity prohibits it. It is time for preachers to give more attention to this subject, and all Christians should try to create a healthy sentiment in reference to it. A little firmness sometimes serves as a valuable protest, and also does a real service to the weak in keeping them from increasing their debt. We saw a group of men once among whom were a creditor and his debtor. A subscription was proposed for a good object, when at once the debtor enthusiastically put down a sum which the creditor was not able to equal. The debtor could not pay his debts, but he could give away money freely. It would seem hard to rebuke such a man, but he needed to be told that he was giving away another man's money, and that the Lord valued honesty more highly than this kind of generosity. Liberal givers of this kind are frequently seen. They can afford to be liberal, because they handle the money of others, but they will probably be surprised in the great Reckoning Day to have their gifts demanded back again with usury."

—Mrs. P. Palmer writes as follows on 'Owe no man anything:' "According to Webster, 'to *steal* is to take and carry away the personal goods of another.' And what does that person do who, because he has an apparently fair standing in a religious community, ingratiates himself into the confidence of the religious and secular community, incurs debts beyond his means to pay, and then, after the technical term, *fails?* He may live perchance still luxuriously, in a style quite beyond what those are able to do who are suffering through losses in property out of which he has wronged them. Still he is unable to pay, or, if he makes the attempt, he compounds with his creditors at 25 or 50 cents on the dollar, and then goes on accumulating property, and living in after-years in splendour, as though the debts were cancelled.

"Will such a one stand written *guiltless* of robbery in the other world? He who hath said 'Thou shalt not steal' has with equal authoritativeness said '*Owe no man anything.*' And if this reaches the eye of one who has acted on the principle above characterized, we pray that the Holy Spirit may rivet it on his heart, '*Thou art the man!*' O begin from this hour to bring forth fruit meet for repentance, or you will be found written GUILTY!

"But cannot an honest man fail through failures on the part of others, &c. Yes. But what will such a man do in case that he in any way recovers his lost fortunes?

THE CREDITOR AND HIS HOST.

Perhaps something after the fashion that one of our friends did, who failed through California speculations. Immediately after retrieving his fortune, so that it was brought within the range

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of possibility, he invited his creditors to dine with him. On the removal of the plates, every man found under his dish the full amount due with *interest* for the time it had been due. However sceptical any of those creditors might have been previous to this, they were doubtless ready to say after this, Behold the upright man!

'I'LL PAY IT.'

"A wealthy gentleman became deeply awakened on account of his sins, and presented himself as a seeker of salvation. He continued to kneel night after night, and to plead earnestly for forgiveness for some time. One evening while kneeling at the altar he brought his hand down on the rail with force and said, 'I'll pay it.' He rose immediately from the altar and left the house, and was gone for several days, so that some considerable anxiety began to be awakened lest something wrong had befallen him.

"He at last returned, and then stated to the congregation, 'You will remember, friends, when I moved to this place, some eighteen years ago, I came as a poor man. I had lived in Massachusetts and had failed in business; but from the wreck I gathered together about $2,000, and came to this place and purchased land, and by the rise of property and by strict attention to business I have become wealthy; and when the Lord awakened me to see myself a sinner the question was pressed upon my mind by the Holy Spirit, Will you pay up what you owe at your former place of residence?

"'I made the excuse that many of my creditors had passed away to the other world, and that the principal and interest would amount to a large sum; but all was of no avail—"*pay up*" was continually before me.

"'You may have thought my conduct very strange when I said at the altar, "I'll pay it;" but I started immediately for my former home and found most of my old creditors, and some of their children, and when I had paid the last one the Lord broke into my soul with such light and peace that I could scarcely contain myself.'"

TELEGRAPHIC NEWS.

London, January 9th: The report of the Emperor Napoleon's physicians states that he was better this morning, and that it was decided to repeat the operation at noon. At 10-25 A.M., however, he began sinking, and the action of his heart suddenly failed at 10-45 A.M.

10th: To-day's journals devote a large space to the obituary notice of the late Emperor Napoleon, and express profound sympathy at the event. His death has created a great impression in Paris, and the predominant feeling there is that it will diminish the number of political parties in France.—The United States Government have instructed their Consul at Zanzibar to co-operate with Sir Bartle Frere for the suppression of the slave-trade, and have ordered vessels of war to proceed there with the same object.—The constant announcement of mercantile failures is causing some uneasiness.—The Greek Government have agreed to accept arbitration in the Laurium Mines question.

11th: The remains of the Emperor Napoleon will be interred at Chislehurst on Wednesday next. A *post-mortem* examination held yesterday showed aggravated disease of the kidneys as the proximate cause of death. The Queen has sent a letter of condolence to the Empress.—The miners in Wales have renewed offers of arbitration, but the masters refuse.—H. M. Troopship *Crocodile* has arrived at Portsmouth, and *Jumna* has sailed for India.—A letter from Count Beust in answer to the Duke de Grammont's statement has been published, which states that Austria reserved her right to remain neutral in the late Franco-Prussian war, and that France after declaring war asked an alliance with Austria, which the latter refused.

Versailles, 11th: The Committee of Thirty have agreed to the principle of a Second Chamber.—It is expected that the Bonapartist Deputies will join the Right and Right Centre party.—Marshal MacMahon has assured M. Thiers of the loyalty of the French Army, and stated that there was no Bonapartist party in the Army.—Ninety-two officers of high rank have left cards with M. Thiers, though some of them were Bonapartists.—The appointment of M. Corcelles as French Minister to the Vatican has been officially announced.

London, 12th: The Tichborne trial has been definitely fixed for the 23rd of April next.—The Milan newspapers have opened subscriptions for the erection of a monument to the late Emperor Napoleon.—The English Court will go into mourning for ten days for the late Emperor Napoleon.—The *Observer* has received advices from St. Petersburg stating that Count Schouvaloff's mission to London is to negotiate for the marriage of an English Prince with the daughter of the Czar.—King Victor Emanuel has sent a letter of condolence to the Empress Eugénie.—A national subscription has been opened in Venice for the purpose of raising funds for the erection of a monument to the late Emperor Napoleon.

Paris, 12th: M. Thiers intends taking measures to prevent the Bonapartists in France making any funeral ceremonies, under the pretext that such would be a political manifestation.—There has been a great anti-slavery demonstration at Madrid.

Berlin, 12th: It is the general opinion here that the Emperor Napoleon's death has improved the prospects of the dynasty, and that it will create two Bonapartist factions, headed by the Empress Eugénie and Prince Napoleon respectively.

London, 12th: The Oriental Bank will introduce a Japanese Loan for 2½ millions into the money market.—The body of the Emperor Napoleon lies in state to day and to-morrow.—Correspondents at Chislehurst confirm the report that the Bonapartists are now divided into two factions.

Paris, 13th: M. Thiers has approved of the intention of Marshal MacMahon to write a letter of condolence to the Empress Eugénie, and has authorized him to attend the Emperor's funeral. It is probable, however, that he will not go. Several officers of high rank have been similarly authorized to attend the funeral.—The Court at Vienna has gone into mourning for twelve days.—M. Goulard, replying to a deputation, stated that the Government showed forbearance to the Bonapartist press at the present moment, but that it would not long tolerate its violence.—Several members of the International Society have arrived in France.—The St. Petersburg Budget shows a surplus.

Rome, 13th: The Pope in receiving the German ecclesiastics accused their Government of seeking to destroy the morality of the Church.

Amsterdam, 13th: The Dutch Government contemplates the construction of a railway in Java.

London, 14th: A large force of policemen have been sent down to Chislehurst to prevent any disturbance taking place.—Yesterday a body of Frenchmen sang the Marseillaise before Camden House.—A Communist demonstration at the Emperor's funeral is apprehended.—The *Times* of to-day states that Count Schouvaloff has explained to Lord Granville that the Russian Expedition to Khiva resembles the Abyssinian Expedition, the object being to release captives, and the Expedition has been ordered to return immediately that object has been accomplished.—The Italian Court has gone into mourning for ten days for the late Emperor Napoleon.—Mr. Lowe when receiving the Malt Tax deputation declared that the abolition of the tax is impossible; he said that it was a delusion to expect a large surplus in next year's budget.—The price of coal and iron is advancing in consequence of the great strike in Wales, which continues without any prospect of settlement.

Amsterdam, 14th: A Commission has been appointed here to report to Government on the proposed railway in Java.

London, 15th: Upwards of ten thousand persons have viewed the late Emperor Napoleon lying in state.—M. Thiers has authorized Admiral Rigault De Genouilly, Marshal Canrobert, and Generals Palikao and Froissard to attend the funeral.—Italy will send four officers to the funeral.—The Sub-Committee of the National Assembly have presented to the Committee of Thirty certain proposals greatly restricting the right of M. Thiers to speak in the Assembly, but empowering him to suspend the promulgation of such laws as require the reconsideration of the Committee; also for establishing two Chambers after the diss lution of the present Assembly. M. Thiers has asked the Committee to modify the details of these proposals.—Earl Granville has presented Count Schouvaloff to the Queen.—The English Cabinet will send communications to St. Petersburg this week in reply to Russia's representations.—The competitive examination for eighty of the first appointments in the Cavalry and Infantry under the new regulations will commence on the 5th May.—*Obituary:* Sir W. Verner, M. P. for Armagh, and Henry Venn.—The obsequies of the late Emperor Napoleon at Chislehurst to-day passed off quietly. A deputation of Paris workmen headed the procession. The Prince Imperial and members of the Bonapartist family, with the exception of the Empress and the leading Bonapartists, followed. Viscount Sydney and Lord Suffield represented the Queen and the Prince of Wales. It is estimated that 50,000 spectators were present.—After the funeral 500 Bonapartists assembled before Camden Place and saluted the Prince Imperial, crying "Vive l'Empereur."—The Spanish Government denies having received any despatch from Mr. Secretary Fish dated 29th October last, relative to Cuba. The despatch, nevertheless, has been officially published in America.

Paris, 15th: It is announced that General Trochu definitely retires from the French army.

London, 16th: It is confidently expected that an agreement will take place between M. Thiers and the Committee of Thirty.—Heavy failures in the China silk trade are reported.—Funeral services in memory of the late Emperor Napoleon have been held at Rome.—The Milan Senate have passed a vote deploring the Emperor's death, as the constant friend of Italy.

PASSENGERS ARRIVED.

Per P. and O. Str. *China*, 10*th*:

From Southampton.—Mr. H. Spencer; Mr. and Mrs. Wyllie; Miss Walker; Miss Heath; Mr. Carson; Mr. and Mrs. Rita; Mr. Collingham; Miss Tomlinson; Mrs. Blackwell and two children; Mr. and Mrs. Stewart; Capt. and Mrs. Salkeld; Mr. Oliver; Mr. W. H. Dowling; and Mr. H. D. Sender.

From Brindisi.—Mr. R. Mitchell; Mr. Ferguson; Mr. Kraushaar; Mr. F. W. Baker; Mr. and Mrs. Reulberg; Mr. J. Rowett; Mr. W. Nixon; Mr. Williamson Carey; and Major Newmarch.

From Venice.—Mr. and Mrs. Pearce; Mr. Howell; Major Gordon; Mr. Conner; Mr. and Mrs. Hallett; Mr. and Mrs. Rennick; Mr. A. Bishop; Mr. Mull; and Mr. F. Sanquet.

From Suez.—Mr. C. Jenny; Mr. J. Steiner; and Mr. C. A. Kelly.

From Aden.—Mr. Rattray.

Per Str. *Como*, *January 16th*:

From London.—Captain Stewart; Mr. Ferguson; Mr. Roberts; Masters P. Knight, R. Knight, and William Knight; Miss Roberts; Mrs. Young; Master Young.

Per Str. *Kingston*, *16th*:

Dr. Cummings; Lieut. Kelly; and Mr. Foster.

PASSENGERS SAILED.

Per P. and O. Str. *Mirzapore*, *13th*:

For Southampton.—Mrs. Morgan; Mr. and Mrs. G. R. Wilson; Mrs. Seton; Capt. Coussmaker; Mr. W. Boardman; Lieut.-Col. De Bude, R. A.; Mr. George Boardman; Mr. Moungshwuylin; Lieut.-Col. J. G. and Mrs. Campbell, child and infant; Mr. R. W. White, and Mr. T. Browne.

For Brindisi.—Signor and Madame Marras, Master Lionel Marras; Mr. E. Gray; and Mr. R. B. Sedgwick.

For Venice.—Mr. J. S. Smith; Mr. Vivian; Mr. J. A. Cameron; and Mr. H. L. Jones.

For Suez.—Major Oldfield; Mr. and Mrs. Thomson; Capt. Clutterbuck; Mr. P. Z. Amiro; Mr. M. Lamburinodi; Mr. A. Margariti; Mr. A. C. Pott; and Mr. Sterling.

For Aden.—Mr. Hussain Abdool Alli; Mr. R. Khanbhoy and friend.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTHS.

CRANE—January 15th, at Middle Colaba, the wife of Surgeon E. J. Crane, R.A., of a daughter.

CAMPBELL—December 22nd, at Government House, Penang, the wife of the Hon'ble George W. R. Campbell, Lieutenant-Governor, of a daughter.

FIDO—January 16th, at Colaba, Mrs. J. W. Fido, of a son.

MARRIAGE.

WETHERALL—CRAWFORD—Jan. 9th, at St. Thomas' Cathedral, Bombay, by the Ven'ble Archdeacon Leigh-Lye, John Edward Wetherall, Capt., 108th Regt., to Margaret Madeline, daughter of the late John Crawford, LL.D., Judge of Adelaide, South Australia.

DEATHS.

MILLER—December 1st, at Edinburgh, Elizabeth, wife of J. R. Miller, Esq., M. D., Deputy Inspector General of Hospitals, Sind District.

BEAUMONT—December 14th, at Tunbridge, Thomas George Beaumont, Esq., late of Bombay, third son of the late Arthur Cuthbert Beaumont, Esq., of Ware, Hertfordshire.

MULLALY—December 15th, at Southampton, England, J. Mullaly, Esq., Pensioned Storekeeper, Indian Navy, and late Coffee Planter, Neilgherries.

DUNN—Jan. 8th, at G. I. P. Railway Infirmary, Byculla, John Dunn, Engine Driver, G. I. P. Railway, aged 42 years.

SHARMAN—January 10th, at Colaba, the wife of Mr. J. D. Sharman, aged 27 years.

FRY—January 10th, at sea, on board the S. S. *Hindostan*, Mr. H. I. Fry, Foreman of the Carriage Department, B. B. and C. I. Railway.

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